

God. The time thus spent would not be too long or tiresome. We ought to leave the house feeling that it was indeed good to be there. If we do not, and can not enjoy our Sabbaths here in God's service, mingling with his people, will we be fitted or ready for the one Sabbath of eternal glory and worship in the heavenly home?

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### THE DELAYED ANSWER.

So it seems to us. We have prayed but no answer comes. We have prayed for that which is legitimate, but no voice responds. We have prayed in faith, believing that God is able and also in the assurance that our petition will be heard, but the hours drag wearily into days, and no message comes to us out of the darkness. More than this—not only is there no answer of love, but apparently a denial of the prayer. A relentless course of events crushes out hope. The heart sinks in the sorrow and yet can not turn away from Him whom we love and whose love has often been shown to us. Is there no answer? Is God forever silent?

Sickness comes into the home in Bethany; rapidly the disease makes its progress. "O that Jesus were here." But he is far away. Faith sends the messenger in haste with the simple word of faith in the assurance of a love which will not hesitate or delay: "He whom thou lovest is sick." No more direct appeal could be made; no more effective argument could be used; no greater confidence could be felt. But death cast its shadow of gloom. The messenger returned, but instead of the Master with him, he brought simply a message; a message which seemed to mock both love and faith: "Believe and thou shalt see the glory of God. There was no explanation, but simply a message which made the mystery of the delay greater. We know the end of the wonderful story, but they who were actors in the scene were in darkness. They only knew that they sent a tender message to the Lord, and yet he did not come to them. He who could have averted the sorrow did not do so.

And yet Jesus loved them. Love is sovereign in its methods, and chooses its own time. To us there is mystery; back in the mystery there is wisdom as well as goodness. It may have been that Jesus was so engaged in his ministry of love to those about him that He could not come without a loss to those waiting on His grace. There is a larger purpose in God's grace than we may see. The greater good must prevail. The workings of God's providence cover a great area of life and the individual must at times be subordinated to the greater good to the greater number. We do not know the complex interests involved. Life has many relations which we do not see. To grant us our petition might involve others in loss in some form. We may illustrate: A messenger is sent to a minister with a strong appeal to come in haste, but he is so engaged in his proper ministerial work that to go immediately would make a serious break in the work in which he was doing a greater service. God is not limited as we are, and yet there is an order in his work which he does not set aside. He has other ways of accomplishing the desire of our hearts and of

His heart, and in His sovereign love He works for the largest good.

We are led a step farther—the delay is because of His love. Love prompts the delay which fills us with disappointment and sorrow. "Jesus loved Martha and her sister and Lazarus; . . . therefore he abode two days where he was." There is first the appeal to faith: "Believe and thou shalt see the glory of God." In what way did not yet appear; there was no explanation, simply an appeal to confidence in Him and in God. And for two days He did not go. To Paul the answer was: "My grace is sufficient for thee." Faith requires trial for its full development. Time is an element, for grace does not set aside the laws of our nature. There are experiences which can not be without time for the mental processes involved. It is through such trial of faith that the finest Christian character is developed. The peculiar sweetness of grace which sometimes so far transcends ordinary experience that it seems like the glory of the Transfiguration, comes through delayed answers and great suffering and sorrow.

The delayed answer comes with a greater blessing. Down through the darkness and bitterness of overwhelming sorrow the way led to a greater light. It was life, but life back from the closed portals of death is greater and better than life before the portals were entered. Isaac loosed from the altar is dearer than if the journey to the mountains had not been made.

More than this—when the delayed answer comes, God is nearer. The greater answer in peace and comfort, the sufficient grace, reveals him in his greater love. In this the supreme desire of the soul is answered, "That I may see Thy power and Thy glory."—United Presbyterian.

### RESULTS.

Results are not only proof of the good or evil of certain courses of action or lines of thought or doctrinal principles. Tendencies are as much an indication of what they are. New ideas in process of actual development or application will manifest what they are by showing, in advance of their ultimate results, whither they lead. The wise will see danger afar off and avoid it.

The tendencies of the "new theology" have been well described in a contemporary thus: "A pantheistic God, instead of a personal God; a human Savior, instead of a Divine Savior, infallible scholarship, instead of an infallible Bible; 'modern thought,' instead of a 'thus saith the Lord'; a development of religious ideas from the human mind, instead of a revelation from God; the natural in all things, the supernatural in nothing; reformation, instead of regeneration; culture instead of conversion; a change of environment, instead of a change of heart; the energy of the flesh, instead of prayer and faith; interest in the secular, instead of zeal for religion; nobody afraid of hell, and nobody caring much about heaven; everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints."

Waiting for him is waiting with him.—Frances R. Havergal.